CONCISE GRAMMAR OF MALAGASY LANGUAGE

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CONCISE GRAMMAR

OF THE

MALAGASY LANGUAGE.

50112

BY

G. W. PARKER.

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PREFACE.

THE language spoken by the various tribes which inhabit Madagascar was essentially a spoken language, no symbols or pictures of the nature of writing having been found, until the early part of the present century; since which time the English Missionaries, by degrees, reduced it to its present alphabetic form. The characters chosen for it were those of our own English alphabet, with the exception of the five letters *c*, *q*, *u*, *w*, *x*, which have no corresponding sounds in Malagasy: but some, or all, of these (especially *w*) seem likely to be incorporated into the Malagasy language along with foreign words which require their use.

With regard to the place which Malagasy occupies among languages, there can be no doubt at all that it belongs to the Malayo-Polynesian group, or that it seems to have the closest affinity to the Malay proper and the Eastern Polynesian; although it is still a puzzle why the Malagasy people, who are chiefly of African origin (with the exception of the Hova tribe), should use a Malay language.

The use of *infixes* is a feature which the Malagasy language possesses in common with other languages of the Malayo-Polynesian group; and on this subject Mr. Keane has kindly given the following valuable information:—"The infix syllable *om* (*um*, *am*, *om*) is a feature which Malagasy has in common with Khmêr

(Cambojan), Javanese, Malay, Tagala (Philippine Archipelago), and, no doubt, other members of the Malayo-Polynesian family.

Ex. Khmêr: *slap*, dead; *samlap*, to kill.
Javanese: *hurub*, flame; *humurub*, to inflame.
Malay: *pilih*, to choose; *pamilihan*, choice.
Tagala: *basa*, to read; *bumasa*, to make use of reading.

Originally a prefix, as it still is in Samoan (ex. *moto*, unripe; *momoto*, to die young), this particle seems to have worked its way into the body of the word by a process of metathesis analogous to the transposition common to most languages (compare Anglo-Saxon *thridda* with *third*)."

Briefly stated, the influence of foreigners upon the Malagasy language is as follows:—

(1) The influence of the *Arabs* is seen in the names of the days of the week, the Hova names for the months, and in many terms connected with dress, bed, money, musical instruments, &c.

(2) The influence of the *English* and of the *French* is seen in many abstract scientific, theological, and architectural terms, and in the names of modern weapons. Above all, the Malagasy people have gained much by the reduction of their language to the condition of a written tongue, and by the translation of the Bible into Malagasy—for which benefits they are more especially indebted to the labours of the English Missionaries.

G. W. PARKER.

MALAGASY GRAMMAR.

Letters.—The Malagasy Alphabet contains the same letters as the English Alphabet, with the exception of *c*, *q*, *u*, *w*, and *x*.

Vowels and Diphthongs.—These are pronounced as follows:—

a as *a* in psalm; example, *tàna*, (a) chamæleon.
e ... *a* ... date; ... *èny*, yes.
i ... *ee* ... weep; ... *hìdy*, (a) lock.
o ... *oo* ... too; ... *òny*, (a) river.

These are the usual sounds of the four vowels.

ai, *ay*, *ei*, *ey* } pronounced like *i* in might.
ao ... ... *ow* ... now.

These two sounds are the only true diphthongs.

Y represents the same sound as *i*, but is used at the ends of words, has a lighter sound, and becomes mute in certain cases; while, in the translation of the New Testament, *y* is used in the body of words taken from the Greek to represent the letter *upsīlon*: thus, *sỳnagògy*, synagogue.

O, when used as the sign of a vocative case, or in names introduced from another language (as *Rajòna*, John), has the sound of *o* in 'no.'

In *writing*, all Malagasy words are written in full, except when the first of two words is a noun followed by its possessive case, or a verb in the passive or relative voice followed by its agent.

In *speaking*, each vowel must be clearly pronounced, because often a single vowel is the only means of distinction between two words dissimilar in meaning. Examples:—

ồlona, a person.	*mànana*, to possess.	*manènina*, to regret.
ồlana, twisting.	*mànina*, to long after.	*manènona*, to weave.

An *elision* occurs in speaking usually when a final *a*, not accented, precedes a word beginning with any other vowel; also when final *o* precedes a word beginning with *o*.

Euphonic Letters.—These are *h* and *i*. Euphonic *h* is generally inserted (both in speaking and writing) in a derivative, when two vowels would otherwise come together, of which one would be the first letter of the root, and the other the last letter of the prefix; thus, *ìhavìany* (instead of *ìavìany*), from root *àvy*. Euphonic *i* is pronounced (but neither written nor printed) when *i* or *y* precedes *g*, *h*, *k*, *ng*, or *nk*; thus, *mikàsa*, 'to intend,' is pronounced *mikiasa*.

Apparent Diphthongs.—The double vowels *eo*, *io*, found often, are not true diphthongs, because the sound of each vowel can be distinguished, unless they are pronounced too quickly: moreover, in forming passive verbs, the accent passes on to the second vowel. Thus, *lèo* makes passive imperative *àleòvy*; *dìo* makes passive imperative *diòvy*.

Sometimes, too, the diphthongs *ai* and *ao* are resolved into their component vowel-sounds; thus, *aìdina*, 'poured out;'

aòrina, 'built.' In these cases the *a* is a prefix, the rest of the word being a root.

The following combinations of vowels are less often found: *ia*, *oa*, *oi* (or *oy*), *oe*, *aoe*, and *oai*.

Final *a* is changed into *y* when a word ending in *-na*, *-ka*, or *-tra*, is followed either by the article *ny* or by certain proper nouns which do not admit of the article: this change softens and shortens the sound of the final syllable, and also serves to mark the genitive and ablative cases.

Ex. *Ny sàtroky ny lèhilàhy*, the hat of the man. } *Nouns.*
Andrìamànitry Jakòba, the God of Jacob. }
Fàntatry ny òlona, known by the people.—*Verb.*

The third example shows that verbs in *-na*, *-ka*, or *-tra*, also follow this rule.

Final *a* is left unchanged, in order that the sense may not be doubtful, when a word ending in *-na*, *-ka*, or *-tra*, is *not* followed by another word in the genitive or in the ablative case.

Ex. *Fàntatra ny òlona*, known (are) the people, *i.e.* the people are known.

Consonants.—The consonants are pronounced as in English, with the following exceptions:—

g is always hard, as in 'gold.'
j as *dz*, in 'adze.'
s before *e* and *i* is pronounced as a soft *sh* (ex. *mìsy* pronounced *mìsh*); otherwise it is always pronounced as *s* in 'sun' (ex. *ìsa*, one).
z as *z*, in 'zone.'

The *s* and the *z* are never confounded in Malagasy as in the English word *surprise*.

Double Consonants.—The following are commonly used:—

dr, dz (or *j*), *tr,* and *ts*. These have the force of single letters, and may begin a syllable or a word.

ng, mb, mp, also used often to begin words, seem to have arisen out of the fuller forms *ang, amb,* and *amp,* which still survive among other dialects than that of the Hovas: ex. Sihànaka, *ambàmy* = Hova, *mbàmy* ('together with, including').

n and *m* are often used to close syllables:—

n is so used before *d, t, dr, dz* (or *j*), *tr, ts, g,* and *k*.

m ... ... *b* or *p*.

Hence the RULE: when *n* or *m* in the body of a word (*not* a compound) is followed by another consonant, the *n* or *m* is the closing letter of the preceding syllable. With this one exception *all syllables end in a vowel.*

As *n* will combine only with *d, g, k,* and *t,* and *m* only with *b* or *p,* the only combinations of consonants allowable in the Malagasy language are the following:—

dr, dz (or *j*).
tr, ts.
mb, mp.
nd, ndr, ndz (or *nj*) *ng, nk, nt, ntr, nts.*

Hence the following euphonic changes among consonants become necessary:

f is replaced by *p*.	*r* is strengthened by *d*, becoming *dr*.
h .. .. *k* or *g*.	*s* .. .. *t*, .. *ts*.
l .. .. *d*.	*z* .. .. *d*, .. *dz* (or *j*).
v .. .. *b*.	

These euphonic changes among consonants are required:—

(1) In forming derivatives that take a prefix ending in *n* or *m*.

(2) When *n* or *m* is inserted between two words as the sign of an indefinite possessive or ablative case.

(3) In contracting words ending in *-na* by throwing away the final *a*, so shortening the word by one syllable.

But no euphonic change is needed (1) when the *whole* syllable *-na* is rejected before a word beginning with *m or n*; thus, *manàmpina-màso* becomes *mànampi-màso*: or (2) when the *n* of possession (short for *-ny*) is similarly rejected before a noun beginning with *m* or *n*; thus, *ràno-màso*, "eye-water" (*i.e.* tears).

The final syllables *-na*, *-ka*, and *-tra* are contracted sometimes by rejection of the final syllable. When one of the changeable consonants follows a word so contracted, it is changed according to rule (*see* p. 8), as if the letter *m* or *n* closed the preceding syllable. These final syllables (if not contracted) are always sounded lightly, although they become almost mute when the accent falls on the antepenult. When followed by a consonant, the sound of final *a* is always kept.

When a word ending in *-na*, *-ka*, or *-tra*, is joined with another word beginning with a vowel, the final *a* is replaced by an apostrophe; thus, *sàtrok' òlona*, 'some-one's hat.'

From the fondness of the Malagasy for contractions, the

relationship of the second of two contracted words to the preceding word may be any one of these ten things:—

(1) It may be a *possessive case;* as, *akànim-bòrona* (*akàny, vòrona*), 'a bird's nest.'

(2) ... ... *the agent of a passive or relative verb;* as, *tìam-bàdy* (*tìana, vàdy*), 'loved by one's wife.'

(3) ... ... *the object of a verb;* as, *manòso-dòko* (*manòsotra, lòko*), 'to smear with paint.'

(4) ... ... *a limiting accusative;* as, *tsàra-fanàhy* (*tsàra, fanàhy*), 'good as regards disposition.'

(5) ... ... *a noun in apposition;* as, *andrìan-drày àman-drèny* (*andrìana, rày, àmana, rèny*), 'the nobles (who are as) father and mother.'

(6) ... ... *a subject;* as, *ìtatàram-poza* (*tàtatra, fòza*), 'crabs are the things for which people cut channels.'

(7) ... ... *a predicate;* as, *nỳ fonòsin-dò* (*fonòsina, lò*), 'the thing that is wrapped up is putrid.'

(8) ... ... *an adjective;* as, *zàva-tsòa* (*zàvatra, sòa*), 'good things.'

(9) ... ... *a verb in the infinitive mood;* as, *nasàinanaò* (*nasaìna, nanaò*), 'bidden to do.'

(10) ... ... *an adverb;* as, *mipètra-pòana* (*mipètraka, fòana*), 'to sit about idly.'

ROOTS.

In any language the study of the *roots* of the words is important, but this is more especially the case with the Malagasy language, because the derivatives, though regular, are very varied. These roots are chiefly verbs (active and passive), nouns, and adjectives; but some of the pronouns, adverbs, prepositions, conjunctions, and interjections may also be considered as roots, as they have not yet been traced to simpler forms.

The two classes of Malagasy roots are as follows :—

Primary roots; consisting of one, two, or three syllables; with the accent on the *first* syllable. The few apparent exceptions to this rule about accentuation (as *lalàna,* from the French *la loi; mizàna,* from the Arabic *mizán,* &c.) are explainable by a foreign derivation, or by assuming that the syllable preceding that which is accented was originally a monosyllabic primary root: ex. *lalaò* (i.e. *lao* reduplicated, 'play, playthings').

Secondary roots; formed from primary roots by the addition of a class of special monosyllabic prefixes, which differ from all the prefixes and affixes used in the formation of other words. These secondary roots are treated exactly like the primary roots in making verbs, &c. from them; and their accent is always on the *second* syllable.

Of these prefixes, *kan-, san-,* and *tan-* are treated like the active prefix *man-;* q.v. Besides these, we find an *infixed* syllable *om* inserted into a root of either kind immediately after the first consonant, apparently only the transposed form of a prefix *mo* (=*ma*); thus, *tàny, tomàny.*

TABLE OF THE CHIEF VARIETIES OF THESE PREFIXES.

PREFIX.	PRIMARY ROOT.	SECONDARY ROOT.
A. An	zàra	anjàra.
B. Bo	sèsika	bosèsika.
D. Da	bòboka	dabòboka.
Do	nèndrina	donèndrina.
F. Fa	rìtsoka	farìtsoka.
Fo	rèhitra	forèhitra.
G. Go	ròbaka	goròbaka.
K. Ka	ràzana	karàzana.
Kan	tòvo	kantòvo.
Ki	fàfa	kifàfa.
Ko	fèhy	kofehy.
L. Lah	àsa	lahàsa.
M. Mo	kòko	mokòko.
N. Ngo	ròdana	ngoròdana.
P. Po	ròtsaka	poròtsaka.
R. Re	hètra	rehètra (?).
Ro	àhana	roàhana.
S. Sa	fidy	safidy.
San	làva	sandàva (-ny).
T. Ta	fòtsy	tafòtsi (-ny).
Tan	làpa	tandàpa.
Ton	hìlana	tongìlana.
Tsi	laìnga	tsilaìnga.
Tsin	gàla	tsingàla.
V. Va	hìhy	vahìhy.
Z. Za	tòvo	zatòvo.

Reduplication of a root, whether primary or secondary, expresses the repetition, *or* the diminution, *or* the increased force, of the idea which the root in its single form expresses: hence, many roots may appear in a fourfold form. It is only the primary root which is thus doubled, for the prefixes and affixes remain unaltered.

Some roots occur only in the reduplicate form; as, *làolào*

(or *lalào*), 'play;' *sàlasàla*, 'doubtful.' With regard to roots which end in syllables other than *-ka*, *-na*, *-tra*, no contraction occurs, but the root is simply reduplicated, with sometimes an *n* inserted, especially when the root begins with a vowel.

Ex. *Fòtsy*, white; *fòtsyfòtsy*, whitish.
Tòro, crushed; *tòrotòro*, crushed into pieces.
Ampy, sufficient; *manàmpinámpy*, to keep on adding. } With insertion of *n*.
Mandà, to deny; *mandàndà*, to deny repeatedly. } With insertion of *n*.
Zòky, elder; *zòkinjòky*, still older. } With insertion of *n*.

Dissyllabic roots ending in *-ka*, *-na*, or *-tra*, may be either simply repeated or contracted; thus, in *mitànatàna*, 'to be open' (as the mouth), the root is repeated, while in *mitàntàna*, 'to hold,' the root is contracted.

Trisyllabic roots ending in *-ka*, *-na*, or *-tra*, accented on the antepenult, are contracted according to the rules for forming euphonic changes.

N.B.—As trisyllabic roots seem all to end in *-ka*, *-na*, or *-tra*, it is probable that these terminations are only affixes to primary roots of one or two syllables, as the following facts seem to show:—

(1) They are sometimes disused, especially in dialects other than the Hova; as, *irày* and *iraìka*, and *ìsa* and *ìsaka*, for 'one.'

(2) They are interchangeable in certain words; as, *pòtsika* and *pòtsitra*.

(3) Dissyllabic roots, used in a sense allied to that of the longer forms, are not rare. Thus, dissyllabic root *rìa*; trisyllabic words, *marìa*, *rìaka*, *rìana*; tetrasyllabic words, *tsorìaka*, *korìana*.

RULE.—In reduplicating a word, remember (1) that the prefix is never altered; (2) that the primary root alone is reduplicated; and (2) that when the accent advances one syllable, owing to the addition of an affix, the first part of the word (*i.e.* prefix and primary root) is never altered, all changes occurring in the *last* part of the word. Thus :—

Primary root	*dìo,*	*fòtotra.*
Ditto, with prefix . . .	*madìo,*	*afòtotra.*
Do., with prefix reduplicated,	*madìodìo,*	*afòtopòtotra.*
Do., with prefix reduplicated, with accent shifted . .	*madìodiòvy,*	*afòtopotòrana.*

Contracted adjectives and some verbs with active prefixes keep the *m* or *n* of the present or past tenses, when reduplicated, either instead of, or in addition to, the first letter of the root. Thus :—

Màrina, adj. root *àrina,* becomes *màrimàrina.*
Manao, verb ... *tao,* ... *manàonào.*

Or an *n* is inserted, especially when the root to be reduplicated begins with a vowel.

Thus :—*Manèso,* root *èso,* becomes *manèsonèso.*

Derivatives in Malagasy, which are very numerous, are formed regularly from *any* kind of root (single, reduplicated, primary, or secondary) by appending to the root (1) a prefix, or (2) an affix, or (3) both prefix and affix. Thus :—

root	*zàra.*
root with prefix .	*mizàra.*
root with affix . .	*zaràina.*
root with both . .	*ìzaràna.*

Sometimes it is difficult to find out the root, owing (1), to the loss of its first consonant; or (2), to a change in its vowel; or (3), to a change in the consonant of its final syllable.

Brief Rules for Accentuation.

I. *Roots,* both primary and secondary, seem always to have the accent on the first syllable of the primary root, whether the root be two-syllabic or three-syllabic.

N.B.—A secondary root may be regarded as a primary root *plus* a monosyllabic prefix, which does *not* alter the place of the accent.

Reduplicated roots.—As only the primary root (and not a prefix) is reduplicated, the above rule still holds good in these cases, whether there be, or be not, any contraction of the reduplicated word.

N.B.—Only tri-syllabic roots ending in *-ka, -na,* or *-tra,* are contracted when reduplicated, although they may sometimes be reduplicated *without* contraction. No change of letters in the reduplicated word alters the place of the accent.

II. *Derivatives.*—No prefix alters the place of an accent; but affixes always cause the accent to advance one syllable nearer to the end of the word (generally bringing the accent on to the antepenult).

N.B.—A few roots (chiefly monosyllabic) do not allow the accent to shift at all; and in a few cases the accent (apparently contrary to the above rule) goes off the root on to the first syllable of the affix (as in the word *ànka-toàvina,* from root *to*).

But even in these cases the accent still rests on the

antepenult, in accordance with the apparently invariable RULE for *all* pure Malagasy words, that *the accent must never be further from the end of a word than the antepenult.*

VERBS.

The Malagasy Verb has three voices, the *active*, the *passive*, and the *relative*; each voice has only two moods, the *indicative* and the *imperative*; and each mood has the three simple tenses, *present*, *past* and *future*. No changes are made for gender, number, or person.

Of these two moods, the indicative serves for *every* mood, except these three, viz. the imperative, the subjunctive, and the optative, for which three the imperative itself serves.

ACTIVE VOICE.

Table of Active Verbs.

NAME.	EXAMPLES.	MEANING.
(1) Root, primary . . .	hòmana	to eat.
.. secondary . .	homèhy (*hèhy*) . . .	to laugh.
(2) .. with tafa-.		
.. primary . . .	tàfalàtsaka (*làtsaka*) ..	fallen down.
.. secondary . .	tàfatsimbàdika (*vàdika*)	overturned.
(3) .. with simple active prefix.		
Mi, with primary root,	milàtsaka (*làtsaka*). .	to fall down.
Mi, with secondary root,	mìanjèra (*zèra*) . . .	to fall down.
Miha	mìhatsàra (*tsàra*) . .	to become better.
Man	manèso (*èso*)	to taunt.
Maha.	mahàro (*àro*). . . .	to be able to protect.
(4) Causative of (3) . .	màmpilàtsaka (*làtsaka*)	to cause to fall down.
(5) Reciprocal of (3) . .	mìfanèso (*èso*) . . .	to taunt one another.
(6) Reciprocal causative of (3)	màmpifanèso (*èso*) . .	to ask permission of one another.
(7) Causative reciprocal of (3)	mifàmpièra (*èra*) . .	to cause (people) to taunt one another.

Table of the chief Active Prefixes.

For the signs of causality and reciprocity look *up and down* the Table: for the simple forms, look *across* it.

SIMPLE.	CAUSATIVE.	RECIPROCAL.	CAUSATIVE RECIPROCAL.	RECIPROCAL CAUSATIVE.
Mi-	m-amp-i-	... ...	... ...	m-ifamp-i-.
Miha- (*progressive verbs.*)	m-amp-iha-	... ...	... ...	m-ifamp-iha-.
Maha- (*potential verbs.*)	m-amp-aha-	... ...	... ...	m-ifamp-aha-.
Ma-	m-amp-a-	m-if-a	... ...	m-ifamp-a-.
Man-	m-amp-an-	m-if-an	m-ampif-an-	m-ifamp-an-.
Mana-	m-amp-ana-	m-if-ana	m-ampif-ana-	m-ifamp-ana-.
Manka	m-amp-anka-	m-if-anka-	m-ampif-anka-	m-ifamp-anka-.

Notice (1) that *amp* is the sign of causality, and *if* of reciprocity; and (2) that the causative-reciprocal sign *ampif*, and the reciprocal-causative sign *ifamp*, are only combinations of these two.

Tafa-, prefixed to a root, gives the idea of completeness, but differs slightly from our perfect tense, in that it may be used of something altogether past; in this respect it resembles rather the *pluperfect* of some languages. Père Webber says, (1) that *tàfa* gives the right answer to an intransitive imperative (as, *Mìpetràha hianaò*, sit down; *tàfapètraka àho*, I am seated); and (2) that while the prefix *vòa* implies the operation of an external agent, *tàfa* usually implies internal agency. Sometimes, however, these two prefixes seem interchangeable.

Mi-, *Man-*, and *Màha-*, are the three most common active prefixes.

Mi- (contracted into *M-* before *i*) forms chiefly intransitive verbs, but forms also a few transitive verbs when prefixed to a primary root.

Man- forms verbs of either kind, but chiefly transitive verbs. *Man-* and *Mana-* (a longer form) both seem contracted forms of the verb *manaò*, 'to do, or make,' used as a prefix.

Màha- (contracted into *Mah-* before a vowel) is a contracted form of the verb *Mahày*, 'to be able.' This is the most widely used prefix in the Malagasy language, as it may be added to almost any word or phrase.

Màha- is used to express (1) power to perform an action, (2) that which makes a thing what it is.

N.B.—*Mana-* and *Maha-* are often confounded; but their difference is well shown by the following example, where the same root (*tsàra*, 'good') produces a verb with each of the prefixes:—

Mànatsàra, to do some action for the improvement of a thing; to render good; to make good.

Màhatsàra, possessing the power to make a thing good; possessing some quality showing or proving its intrinsic goodness.

Rules for the formation of the Verbs with the prefix 'man-.

a. If the root begins with a vowel or with the consonants *d*, *g*, *j*; simply apply the prefix, and make no change.

b. If the root begins with any consonant except one of these three :—

The first consonant of the root is rejected :—*k, s, t, tr, ts,* and sometimes *h,* are rejected.

or, The first consonant of the root is changed :—*h* sometimes becomes *g*; *l* becomes *d*; *r* becomes *dr*; *z* becomes *j* (*dz*).

or, The first consonant of the root is rejected *and the prefix changed* (*from* man- *to* mam-) before *b, v, f,* or *p.*

But sometimes *v* is changed into *b,* or *b* itself is kept.

Before *m* or *n,* the prefix is contracted into *ma-.*

Ma- (or *M-,* before vowels) is a shorter form of *Man-,* which forms a few transitive verbs, but a large number of adjectives usable as verbs.

Rules for the formation of the Imperative Mood of Active Verbs.

(1) Affix *-a,* unless the word already ends in *a.*

(2) Shift the accent one syllable forward, unless the root is a monosyllabic diphthong; *or,* unless the root is two-syllabic, but with the accent on the *last* syllable; *or,* unless the root is two-syllabic, but ending in *-ka,-na,* or *tra-.*

(3) Sometimes also one or other of the following changes are necessary :—

Change of a consonant preceding the final *a*: this occurs only in roots ending in *-ka, -na,* or *-tra,* where *k* becomes *h* or *f, tr* becomes *t, r,* or *f,* and *n* becomes *m.*

Insertion of a consonant (*s*, *v*, or *z*) before the final *a*: there are a few exceptions to this.

Vowel-changes, usually taking place among the vowels of the accented syllable, viz. *i* (or *y*) into *a* or *e*.

Vowel-changes, usually taking place among the vowels of the accented syllable, viz. *ai* into *e*.

The government of cases by Malagasy verbs is often puzzling, because, while many verbs govern direct accusatives, others require the preposition *àmy* to be inserted between them and the cases they govern; while others, again, have both constructions. Thus, *mitèny àminy*, 'to speak to him;' *mitèny àzy*, 'to reprove him' (*i.e.* to speak *at* him).

Again, many Malagasy verbs take *two* accusatives, which may refer to person and thing, instrument and object, or limiting accusative and object.

Passive Voice.

Table of the various forms of the Passive Voice.

NAME.	EXAMPLE.	MEANING.
1 Root passive	tàpaka	cut off.
2. Passive in *voa-*.....	vòasàsa (sàsa)	washed.
3. .. .. *-ina.*		
from primary root ..	zaraìna (zàra)	divided.
.. secondary root,	tsìnjaraìna (zàra)	divided into lots.
.. abstract noun..	hàtsaraìna (tsara)	made good.
.. compound preposition	àmpoìzina (fò)	expected.
retaining *an-* of verb in *man-* ..	àntsakaìna (tsàka)	fetched (of water from a well).
	ànavaràtina (avàratra)	moved northwards.
.. *anka-* of verb in *manka-* ..	ànkahalaìna (hàla)	hated.

NAME.	EXAMPLE.	MEANING.
Passive retaining *amp-* of causative verb in *mamp-*.....	àmpilazaìna (làza) ...	caused to tell *or* to be told.
.. .. *ampif-* of causative-reciproeal verb in *mampif*	àmpifàndahàrina.. (làhatra)	caused to plead against one another.
4. Passive in *-ana* (*from roots only*)	fotsìana (fòtsy) ..	whitened.
5. .. .. *-ena*.....	vonjèna (vònjy) ..	saved, helped.
6. .. .. *a-*.....	asèho (sèho)	shown.
7. Transposed passive	tinàpaka (tàpaka).	cut off.

Root-passive means a root-word containing a passive idea and usable as a passive verb.

The difference (usually existing) between a root-passive and a passive in *a-*, *-ana*, or *-ina* is that the former usually calls attention to the idea contained, leaving the agent almost out of consideration, while the latter calls attention to the agent as well as to the act.

The imperative mood of a root-passive (like the imperative mood of an adjective) has usually an optative meaning: as *sitràna*, 'may (*he*) be healed.' But *sitràno*, the imperative passive of the verb *mànasìtrana* (from *sìtrana*) has an imperative, not an optative, meaning.

Vòa (literally *struck*) is a root-passive used as a prefix. Often *vòa-* and *tàfa-* are equally suitable as prefixes, but generally *tàfa-* implies self-agency, *vòa-* the agency of another; but both give almost a "pluperfect" idea.

-ina is the usual ending of most passive verbs. Of these varieties of passives the only kind at all troublesome to distinguish is the passive in *-ina* formed from an abstract

noun; with regard to this, remember that *the abstract noun ends in* ana, *while the passive verb ends in* ina. Example:—*hàtsaràna* (*abstract noun*), goodness; *hàtsaraìna* (*passive verb*), made to possess goodness, made good.

As regards causative verbs, the *i* of the affix is the *only* visible distinction between their passive and their relative voices. Example:—passive, *àmpanolòina;* relative, *àmpanolòana,* root *sòlo.*

The passive in *a-* (which is very common) calls attention principally to the position or state of the object.

Rule for distinguishing the use of the passive in *a,* from the use of the passive in *-ana:*—When a verb governs two accusatives, the one of the object acted on, the other of the instrument or means with which the action is effected, the *latter* is made the nominative of a passive in *a-,* the *former* of a passive in *-ana.*

Example:—*manòso-tsòlika àzy,* 'to anoint it with oil;' *ahòsotra àzy nỳ sòlika* (the oil is here the nominative of the verb *ahòsotra*); *hosòrana sòlika ìzy* (the thing anointed is here the nominative of the verb *hosòrana.*)

N.B.—"The non-observance of this rule may lead the foreigner into gross absurdities," says the Rev. W. E. Cousins.

Passives in *a*-change their accent only in their imperative mood; thus, root *hàro, ahàro* (indicative), *àharòy* (imperative). Transposed passives are formed by prefixing *ni-* or *no-* to a root, and then transposing the *n* and the first letter of the root; as, *tàpaka, nitàpaka, tinàpaka.*

Rule.—In forming the passives in *a-, -ana,* and *-ina,* the relatives, and the imperative mood in verbs of all

voices and classes, one or *all* of the following five changes are necessary:—

1. Append the characteristic termination—

-ina, *-ana*, or *-ena*, for the indicative mood passive voice; *-ana*, and *-ena*, for the indicative mood relative voice.

-o (or *-y*, if *o* is already contained in the root) for the imperative mood of all relative verbs and of passives in *a-*, *-ina*, and *-ana*.

-a (in a few cases *-e*) for the imperative of a root, and for all active imperatives.

2. Move the accent one syllable forward. Exceptions:—when the root has one syllable only; when the root has two syllables, the second being accented; when the root has two syllables, the second ending in *-na*, *-ka*, or *-tra*.

3. For roots in *-na*, *-ka*, and *-tra*, a change occurs in the consonant preceding the characteristic termination: *k* becomes *h* or *f*; *tr* becomes *r*, *t*, or *f*; *n* (often) becomes *m*.

4. Insert *s*, *v*, or *z*, before the characteristic termination.

5. Alter a vowel, usually of the accented syllable; as, *i* (or *y*) into *a* or *e*, and *ai* into *e*.

ia (that is, *i* of the root and *a* of the affix) are sometimes contracted into *e*; as, root *vonjy*, passive *vonjiana* contracted into *vonjèna*.

Rule for choosing which voice (active or passive) *is to be used*:—When "*the agent and his act*" are most in your thoughts, choose the active voice; when "*the result of the*

act" is most in your thoughts, choose the passive voice. The Malagasy usually prefer the passive voice.

Rule for the use of the passive voice of verbs which govern two accusatives:—Either accusative may be made the nominative of a passive verb.

N.B.—When two passives exist from the same root (viz. in *a-* and *-ina*) take care to choose the *right* one.

Relative Voice.

The relative voice is one which is peculiar to the Malagasy language; and, although somewhat puzzling at first, its use is very convenient. It is a *blending* of the two other voices, both in form and in construction; and expresses some *relationship* between the agent of a verb and the object.

Rule for forming the relative voice (from the active voice):—1. Omit the *m* of the active prefix. 2. Affix *-ana*, or *-ena*, for the indicative mood; and *-o*, or *-y*, for the imperative mood; then treat the word (as regards changes) as if it were a passive in *-ana*. The *government* still remains that of the active verb, but the *agent* is expressed by the suffix pronoun, as if the verb were really passive.

Some relative verbs are also used for the passive voice, and their meaning must be found from the context. Also, what has been said of the twofold meaning of active verbs in *maha-* is equally true of relative verbs formed from them.

Table of the chief characters of the subject of a Relative Verb.

1. (*As in English*) the nominative case of an active verb is its agent, and that of a passive verb its direct object.

2. The Nominative may have any of the following degrees of relation :—

(*a*) Direct object considered partitively.

(*b*) Indirect object (*i.e.* one which would be preceded by the preposition *amy* if it followed a verb, whether active or passive).

(*c*) An adjunct of time (point, duration, *or* repetition).
... ... place (in, towards, *or* from).
... ... mode (manner, *or* measure).
... ... cause (cause, *or* occasion ; reason ; means, *or* instrument ; price).

Tenses of Verbs.

The indicative mood alone has any tenses ; these tenses are the three simple tenses—*present, past,* and *future.* As with Malagasy adjectives, so with the tenses of Malagasy verbs, *n* is the sign of the past, and *h* of the future.

TABLE SHOWING HOW TO FORM THE TENSES OF VERBS.

NAME.	CHANGE REQUIRED.	EXAMPLE.		
		PAST.	PRESENT.	FUTURE.
1. Roots (with or without prefix) *tafa-* or *vòa-*	no change for the past; *ho* for the future . .	*tìa*	*tìa*	*hò tìa.*
2. Verbs with any active prefix . .	change *m* of the prefix into *n* for the past, and *h* for the future . . .	*misòlo*	*nisòlo*	*hisòlo.*
3. All Relatives	prefix (to their present) *n* for the past, and *h* for the future . . .	*alaìna*	*nalaìna*	*halaìna.*
3. All Passives with prefix *a-* . .		*asòlo*	*nasòlo*	*hasòlo.*
3. All Passives beginning with a vowel and ending in *-ana*, *-ena*, or *-ina* .				
4. All Passives beginning with a consonant	prefix (to their present) *no* for the past, and *ho* for the future	*lazaìna*	*nòlazaìna*	*hòlazaìna.*

Use and force of *èfa*.—As the Malagasy language has no exact equivalents for the perfect, pluperfect, and future perfect tenses, the nearest equivalents are got by using the auxiliary verb *èfa* (literally, *done*). It may be used before any tense of any voice, and conveys the idea of more or less 'completeness.'

Examples:—*Èfa manaò*, is doing, has begun to do and is still doing (*incomplete present*). *Èfa nanào*, was in the act of doing (*incomplete perfect*); *or*, had done (*completed perfect, pluperfect*). *Èfa hanaò*, is just about to do, is on the point of doing (*incomplete future*).

Compound Future Tense.—This is formed by putting *ho* before a past tense; as, *nanào hò nànkatỳ*, 'he intended to come (*or* to have come) here.'

The various uses of the Infinitive Mood.

The indicative mood may be used in any voice or tense; (1) as an adjective or as a participle, especially when a noun is left to be understood; as, *nỳ mànana*, 'the (men); possessing,' the possessors, *i.e.* the rich; *nỳ natào*, 'the (deed) done;' *nỳ hàndidìana*, the (instrument, &c.) for cutting. (2) It may be used where in other languages an infinitive would be required, viz. either as a noun, usually with the article; as, *nỳ mangàlatra*, 'stealing,' *or* 'the thieves.'

(N.B.—In such cases the meaning must be made clear by the context, or else it remains doubtful):—or as dependent on another verb; as, *asaìko manào*, 'is bidden by me to do (it).'

The dependent verb, and that on which it depends, are not necessarily of the same voice or of the same tense; but, among the many possible combinations made in this way, the following two *Rules* should be remembered: (1) A past can only be used as dependent on a past. (2) The future is more often used in this dependent manner than either the past or the present.

An *Imperative* can be followed by a present or a future of any voice.

The *Conditional* mood is expressed by the indicative mood preceded by a conditional conjunction (*ràha, nòny,* &c.).

The *Hortative* mood is expressed either by an imperative passive with the suffix pronoun, as *anàrontsìka,* 'let him be reproved by us' (*i.e.* let us reprove him); or by an indicative future preceded by *aòka* or *andèha,* as *aòka,* or *andèha, hihìra isìka,* 'let us sing.' (N.B.—Of these two, *aòka* is never followed by any other tense than the future; *andèha,* usually by the future, but sometimes by the present, as in the phrase *andèha màka ràno,* 'go (and) fetch (some) water.')

A *prohibition* is expressed, not by the imperative mood, as in many languages, but by the indicative mood preceded by *àza.* In this case the verb (in the indicative) may belong to any of the three voices. Ex.: *àza mitèny hìanào,* 'do not speak. (N.B.—As there is no exact equivalent for the verb "to be" in Malagasy, *àza* may be used prohibitively with adjectives also; thus, *àza tèzitra hìanào,* 'do not (be) angry.')

Defective Auxiliary Verbs.

Of these there are five in common use, viz.,

	EXAMPLES.
Mahàzo, implying practicability.	*tsy mahàzo manào*, not able to do (because hindered).
Mahày, implying ability *or* skill.	*tsy mahày manào*, not able to do (absence, or deficiency, of skill).
Mèty, implying consent, willingness,	*tsy mèty manào*, not willing to do (absence of consent).
Tìa, implying desire, wish.	*tsy ta-hanào*, not desirous to do (absence of wish).
Misy, implying existence.	*tsy misy*, there is none (non-existence).

N.B.—*Misy* is the nearest equivalent to our verb "to be."

Table of Defective Auxiliary Verbs.

TENSE.	ACTIVE.	PASSIVE.	RELATIVE.
Indicative . .	*mahàzo* . .	*àzo* . . .	*àhazòana.*
Imperative.	*màhazòa* . .	. . . .	*àhazòy.*
Indicative . .	*mahày* . . .	*hày* . .	*ahàizana.*
Imperative.	*mahaìza* . .	. . . .	*ahaìzo.*
Indicative . .	*mèty* . . .	. . . .	*etèzana.*
Imperative.	*metèza* . .	. . . .	*etèzo.*
Indicative . .	*tìa* (*ta-*, *te-*) .	*tìana* . .	*ìtiàvana.*
Imperative.	*tiàva* . . .	*tiàvo* . .	*ìtiàvo.*
Indicative . .	*misy* (pronounced *mish*) . .		*isìana.*
Imperative.	*misìa* . . .	. . . .	*isìo.*

(The Imperative Relative of these is seldom used.)

Rule for the contraction of *tìa* (into *te-* or *tà-*) :—*Tìa* is not contracted when a suffix pronoun will be affixed, even when a future tense will follow; as, *tìako hatào izàny,*

'I wish that to be done.' Otherwise *tia* is contracted into *ta-* before a future beginning with *ha-* (*hamp-*, *han-*, &c.); as, *tà-hanào izány àho*, 'I wish to do that:' or into *tè-* before a future beginning with *hi-* or *ho;* as, *tè-hilàza*, 'wish to tell;' *te-ho fàty*, 'wish to be a dead body' (*i.e.* wish to die).

The active and relative forms of *mahàzo*, *manào*, and *mèty*, must be followed by an active voice; but the passive forms *àzo* and *hay̆*, take either a passive or a relative after them, *not* an active. The pronoun is generally affixed to the auxiliary verb; as, *àzoko soràtana*, 'able by me to be written' (for nothing hinders).

Partitive force of mìsy.—*Mìsy* often serves to show that the verb which it precedes applies only to *some* of the persons or things indicated by the subject. Ex.: *mandaìnga ny̆ òlona*, 'the people tell lies' (all, or some?); *mìsy mandaìnga ny̆ òlona*, 'some of the people tell lies.'

NOUNS.

TABLE OF NOUN-FORMS.

NAME.	EXAMPLE.	MEANING.
Single root { primary	*màso*	(an) eye.
Single root { secondary	*kofèhy (fèhy)*	cord.
Redup. root { primary	*rèharèha*	overbearing conduct.
Redup. root { secondary	*kivàzivàzy*	(a) joke.
Verbal noun in *-ana*	*vonòana (vòno)*	murder.
Habitual noun of agent	*mpamòno (vòno)*	one who often kills.
„ noun of manner	*famòno (vòno)*	usual way of killing.
„ relational noun	*fàmonòana*	usual place of killing.
Abstract noun in *ha-*	*halàlina*	(*làlina*), depth.
„ „ in *ha-ana*	*hàlalìnana*	
„ „ in *fàha-*	*fàhalàlina*	
„ „ in *faha-ana*	*fàhalalìnana*	
Negative noun	*tsi-finòana (ìno)*	unbelief.
Compound noun	*fòto-kèvitra (fòtotra, hèvitra)*	principle.

The verbal noun in *-ana* follows the same rules as the passive verbs in *-ana*.

The habitual nouns (*f* and *p* convey the idea of habituality) are verbal in form, meaning, and government. The habitual nouns of manner, or 'modal nouns,' are so-called because they *may* be used to express the mode of the action indicated by the verbs from which they are derived. They are usually preceded by a qualifying adjective (as, *tsarafilàza*, 'good as to the way of speaking,' having a good delivery); and also may denote the customary instrument, agent, or object.

Relative Noun.—f prefixed to a relative *verb* changes it into a relative *noun*; and as the meaning is still as wide

as before (*f* only adding the idea of *habit*) another noun is often put before it, to limit its meaning; as, *tràno-fivavàhana*, 'a house for prayer.'

N.B.—Do not use the habitual noun of the agent (which always begins with *mp-*) for an agent not necessarily habitual. Ex.: *mpamòno*, 'a man who *often and habitually* murders,' a regular assassin; *mamòno*, 'a man who perhaps only once murders.'

The abstract nouns in *ha-* and *faha-* are really *habitual modal* nouns derived from verbs in *màha-*; they are similar in meaning, and are seldom used without the suffix pronoun *-ny*.

The difference in meaning between these abstract nouns, according to Père Webber, is as follows:—

hatsàra shows *in*trinsic goodness, worth.

hàtsaràna shows *ex*trinsic goodness, or goodness embodied in deeds, good conduct.

fàhatsaràna shows goodness as the source or principle of good deeds.

Cases of Nouns.

There are no declensions in the Malagasy language, so that where the case of a noun is not left to be found out from the context, one or other of the following case-indications are necessary:—

For an accusative case, its position immediately after or close to its verb.

For an accusative case, the particle *àny* (which precedes all proper names and some pronouns).

For a possessive or an ablative case:—

(*a*) When the noun is made definite by the article *nỳ*, the governing word (whether noun or verb) takes the suffixed pronoun *-ny* (or *n'*); as, *tràno n' nỳ sakaìza*, 'house of the friend'. *Or*, if the governing word end in *-na*, *-ka*, or *tra*, the final *-a* is changed into *-y*; as, *fàntatry nỳ òlona*, 'known by the people'.

(*b*) When the noun is *not* made definite by the article, either *m* or *n* (regardable as contracted forms of the suffix pronoun *-ny*) is inserted; as, *hàlam-bahòaka*, 'hated by (the) people'; *or*, if the governing word end in *-na*, *-ka*, or *-tra*, a contraction occurs with some euphonic change among the consonants. [See *Euphonic changes among consonants.*]

For a vocative case:—the omission of the article; as, *Rainaỳ izaỳ àny an-dànitra*, 'Our Father who (art) in heaven'; *or*, the use of *rỳ* (*rày*, or *rèy*) before the vocative case, or *ò* after it.

Special uses of the Nominative and Accusative Cases.

The nominative is often used absolutely, at the beginning of a sentence, where we might say '*as to*' or '*in reference to*'.

The accusative, besides indicating the object, may be (adverbial) used as an adverb of time or of place; (instrumental) used of an instrument, as *namèly sàbatra anào ìzy*, 'he struck you (with) a sword'; (limiting) used to limit the meaning of an adjective or a verb (which verb may be in any of the three voices). This last is a very common use of the accusative case.

ADJECTIVES.

TABLE OF ADJECTIVE FORMS.

NAME.	EXAMPLE.	MEANING.
Single root { primary	tsàra.....	good.
Single root { secondary ..	sahìrana (hìrana) ..	perplexed.
Reduplicated { primary.....	tsàratsàra.....	tolerably good, goodish.
Reduplicated root { secondary ...	sahìrankìrana (hìrana).....	slightly perplexed.
Adjective in *ma-*, uncontracted,	madìtra (dìtra)...	obstinate.
Ditto, contracted.. (*a* combining with the following *o* or *i* to form a diphthong).	maòzatra (òzatra)..	sinewy, tough.
Adjective in *m-*, before *a* or *e*	màrina (àrina).....	level, true.
Ditto, before *ha-* or *he-*	màfy (hàfy).....	hard.
Reduplicated adjective in *ma-* or in *m-*.....	madìodìo (dìo).....	rather clean.
Negative adjective	tsi-màrina (arina)...	not level, untrue.
Adjective with limiting accusative	tsàra-bìka.....	good as regards shape.
Antithetic compound adjective	kèli-malàza	little (but) famous.

The scarcity of true adjectives in the Malagasy language is supplied in various ways, viz. by the free use of verbs as adjectives or participles, as already said; by the use of words which are verbal in form but practically adjectives; as, *vavàna* (root *vàva*), talkative, literally '*mouthed*'.

N.B.—In English we have the very same form, '*mouthed*', '*mouthing*', both from '*mouth*'.

By the use of nouns for our adjectives of material; as, *tràno hàzo*, 'a house (of) wood', i.e. a wooden house.

By the use of the auxiliary verb *àzo* for our adjectives in *-able* and *-ible;* as, *àzo hànina*, 'able (to be) eaten', i.e. eatable.

Comparison of Adjectives.

Reduplication of an adjective nearly always lessens its meaning; as, *fòtsy*, 'white'; *fòtsifòtsy*, 'whitish'. But repetition of an adjective, with the insertion of *dìa* in the interval, always intensifies its meaning; as, *fòtsy dìa fòtsy*, 'very white'.

No changes are made in the form of an adjective to show the degrees of comparison. A comparative degree is known by *nòho*, *kòa nòho*, *kokòa nòho*, or *làvitra nòho*, following the adjective; a superlative degree, by *àmy* or *indrìnda àmy*.

Or, by the omission of *nòho* or *àmy*, any of these forms may be used absolutely, the compared object being supplied mentally; as, *tsàratsàra kokòa ìo*, 'that is better' (than some other).

Or the simplest form of the adjective may be used as a superlative, *nò* (the emphatic and discriminative particle) being put after it; as, *ìza no tsàra?* 'which (is the) good (one)?' *i.e.* which is the best?

Another idiom is what the Rev. W. E. Cousins calls "the conditional superlative", a term which is best explained by the following examples:—

(*a*) From Fable XII.: *màfy kòa ràha màfy*, 'hard, if (there be anything) hard'. (*Adjective.*)

(*b*) From Luke xxii. 15: *Nanìry koa ràha nanìry Aho*, 'desired, if I desired'; or, as our Authorized Version says, *With desire have I desired.* (*Verb.*)

Table of Degrees of Comparison of Adjectives.

	DEGREE.	EXAMPLE.	MEANING.
A.	Positive	tsàra	good.
	Comparative	tsàra kokòa tsàratsàra kokoa . . .	better.
	Superlative..	tsara indrìndra tsàra dìa tsàra . . .	best.
B.	Comparative..	tsàra nòho	better than.
		tsàra kokòa nòho . . . tsàratsàra kòa (*or* kokòa) nòho	a little better than.
		tsàra làvitra nòho . . .	far better than.
	Superlative..	tsàra àmy nỳ — rehètra. .	best of all.
		tsàra indrìndra àmy nỳ . .	very best of all.

Tenses of Adjectives.

The Rule for forming the tenses of adjectives is as follows:—

Adjectives in *ma-* uncontracted, make *na-* in the past, and *ha-* in the future.*

All other adjectives make no change for the past, but take *ho* for the future.

Tabular view of the Tenses of Adjectives.

	PRESENT.	PAST.	FUTURE.
Adj. in *ma-* uncontracted.			
	madìtra (dìtra).	nadìtra	hadìtra.
Adj. in *ma-* contracted.			
	maòzatra (òzatra). ..	maòzatra	hò maòzatra.
	maìnty (ìnty)...	maìnty	,, maìnty.
	màrina (àrina)	màrina	,, màrina.
	mèrika (èrika)	mèrika	,, mèrika.

* *Màlahèlo*, although an adjec' . in *ma-* contracted, is an exception to this rule, because its past is *nanahèlo*, and its future *hàlahèlo*. Again, in some parts of Madagascar, contracted adjectives in *ma-* make their past in *na-*, and their future in *ha-*.

On looking at these five adjectives it will be noticed that the first of them alone has the accent on the *second* syllable; hence we may deduce the following *Rule,* to help us to know the class to which any adjective beginning with *m-* may belong:—

If the accent is on the second syllable, it belongs to the first class, and begins with *ma-* uncontracted.

If the accent is on the first syllable, *ma-* either has its *a* suppressed (as in *màrina*), or its *a* forms a diphthong with the *i* or *o* of the root-word of the adjective (as in *maìnty*).

Imperative and Optative Moods of Adjectives.

Any adjective can be made imperative or optative by following the rules given for active verbs or those for root-passives; and either the meaning of the adjective, or else the context, will determine whether a command or a wish is intended to be expressed. As, *mazòto,* 'diligent'; *màzotòa,* 'be diligent': *faìngana,* 'quick'; *faingàna,* 'be quick.'

Construction of Adjectives.

The following adjectives, and some others, have a quasi-transitive sense, and govern a direct accusative as their complement; as, *fèno àzy ny trano,* 'the house is full of them'. In English we require a preposition in such cases, in Malagasy no preposition.

adàla, 'foolish about'.
akaìky, 'near to'.
antònona, 'fit for', 'suited to'.
àmpy, 'enough for'.
bètsaka, 'having *much* of', 'abounding in'.
bè, 'having *many* of', 'abounding in'.
dìboka, *fèno*, 'full of'.
gàga, 'surprised at'.
hènika, *hìboka*, 'full of'.
hìboka (only another form of *dìboka*).
mànina, 'longing after'.
mànitra, 'perfumed with'.
maìmbo, 'smelling offensively of'.
màlahèlo, 'grieved about', 'sorrowing for'.
màmo, 'intoxicated with'.
mèndrika, 'suitable for', 'worthy of'.
sàhy, 'without fear of'.
sàsatra, 'tired of'.
tàhaka, 'like', 'similar to'.
vòky, 'satisfied with'.
vìtsy, 'having few of'.

Adjectives can be followed by passive or relative verbs, with a gerundial force; as, *sàrotra atào*, 'difficult to be done'.

PRONOUNS.

The Personal Pronouns.

Of Personal Pronouns there are two forms, separate and inseparable (or suffixed), as shown in the following table:

Singular Number.

	Separate forms.		*Inseparable forms.*	
PERSON.	NOM. CASE.	ACC. AND POSSESS. CASES.	FULL FORM.	CONTR. FORM.
First. . .	*izàho*, *aho*	*àhy.*	*-ko*	*-o.*
Second . .	*hianào*	*anào.*	*-nào*	*-ào.*
Third. . .	*ìzy*	*àzy.*	*-ny*	*-n'*, *-y.*

Plural Number.

First, inclus.	*isìka*	*antsìka.*	*-ntsìka*	*-tsìka.*
„ exclus.	*ìzahày*	*anày.*	*-này*	*-ày.*
Second . .	*hìanarèo*	*ànarèo.*	*-narèo*	*-arèo.*
Third . .	*ìzy*	*àzy.*	*-ny*	*-n', -y.*

Izàho is more emphatic than *àho,* and is generally used when the predicate follows, while *àho* usually follows its predicate. There are some exceptions to this rule, especially the verb *hòy* ('say, says, said'), which usually takes *izàho* 'say I.'

Isìka includes both the speaker and the person spoken to, while *ìzahày* excludes the person addressed; or, *isìka,* 'we,' (and you), *ìzahày,* 'we,' (but not you).

The separate forms for the possessive case are used in two ways:—

(1) as predicates; as, *àhy nỳ vòla,* 'the money is mine'.

(2) for any case, with the article prefixed (the noun being understood); as, *ènto nỳ anào,* 'being thine' (lit. the of thee).

The inseparable or suffixed forms may denote—

(1) A possessive case; as, *nỳ vòlako,* 'my money'.

(2) An ablative case, showing the agent of a passive or a relative verb; as, *vòasàsako,* 'washed by me'. They are less often used with adjectives in this instrumental sense; as, *fìry nỳ òlona ìzày èfa hèndrinào?* 'How many are the people who have become wise through you'?

(3) An indirect objective case, after verbs, adjectives, prepositions, &c. In these cases the suffixed pronoun is

attached to the preposition *àmy*; as, *misèho àmiko*, 'to appear to me'.

(4) Rarely a dative case; as, *màminày*, 'sweet to us'.

As there is no reflexive pronoun in Malagasy, *tèna* (body) is used for *self*; as, *namòno tèna ìzy*, 'he killed himself'.

The Rule for attaching the suffix pronouns to any word is as follows:—(1) For words *not* ending in *-na*, *-ka*, or *-tra*; attach the full form of the suffixed pronoun, without contraction. (2) For words ending in *-na*, *-ka*, or *-tra*; if the accent is on the antepenult, take one or other of the contracted forms of the suffixed pronouns, and either throw away or shorten their last syllable. If the accent is on the penult, either the full or the contracted forms may be used; as, *tràtro* and *tràtrako*, 'my chest';—except in the case of passive and relative verbs and relative nouns in *-ana*, when only the contracted forms of these pronouns may be used; as, *sasàna*, 'washed', *sasàko*, 'washed by me'.

Examples of the modes of attachment of suffixed Pronouns.

1. To words *not* ending in *-na*, *-ka*, or *-tra*.

	NOUN.	VERB.	PREPOSITION.
	Vòla, money.	Àzo, got.	Àmy, to, at, &c.
Sing.	vòlako, my money.	àzoko, got by me.	àmiko, to me.
Sing.	vòlanào, thy money.	àzonào, „ „ thee.	àminào, to thee.
Sing.	vòlany, his (or her) money.	àzony, „ „ him, (her, or it).	àminy, to him (her, or it).
Plur.	vòlanày, our money.	àzonày, „ „ us.	àminày, to us.
Plur.	vòlantsìka, our money.	àzontsìka „ „ us.	àmintsìka, to us.
Plur.	vòlanarèo, your money.	àzonarèo, „ „ you.	àminarèo, to you.
Plur.	vòlany, their money.	àzony, „ „ them.	àminy, to them.

2. To words ending in *-na*, *-ka*, or *-tra*. (N.B.—Only nouns are here given as examples, but verbs are treated in exactly the same way.)

	Hàrona, a basket.	Sàtroka, a hat *or*, hats.	Hèvitra, a thought.
Sing.	hàroko, my basket.	sàtroko, my hat.	hèvitro, my thought.
	hàronào, thy basket.	sàtrokào, thy hat.	hèvitrào, thy thought.
	hàrony, his (or her) basket.	sàtrony, his (or her) hat.	hèviny, his (or her) thought.
Plur.	hàronày, our basket.	sàtrokày, our hats.	hèvitrày, our thought.
	hàrontsìka, our basket.	sàtrotsìka, our hats.	hèvitsìka, our thought.
	hàronarèo, your basket.	sàtrokarèo, your hats.	hèvitrarèo, your thought.
	hàrony, their basket.	sàtrony, their hats.	hèviny, their thought.

Demonstrative Pronouns.

These are very numerous, the choice of one rather than another being regulated by the distance, real or imaginary, of the object pointed out. By the insertion of *re*, they become plural; while by inserting *za* another class of these pronouns is formed, expressing the *unseen, remembered,* or *conceived,* as opposed to what is seen and actually pointed out.

Comparative Table of the chief Demonstrative Pronouns and analogous Adverbs of Place.

DEMONSTRATIVE PRONOUNS.

(*Object seen.*)				(*Object unseen.*)
Singular.		*Plural.*		*Singular or Plural.*
Itỳ,	this.	*irèty,*	these.	*izàty.*
Itò (*obsolete*),	,,	*irèto,*	,,	*izàto.*
Ìo,	that.	*irèo,*	those.	*izào.*
Ìtsy,	,,	*irètsy,*	,,	*izàtsy.*
Ìny,	,,	*irèny,*	,,	*izàny.*
Irò̀a,	,,	*irèrò̀a,*	,,	*izarò̀a.*
Irỳ,	,,	*irèry,*	,,	*izarỳ.*

ADVERBS OF PLACE.

(*Object seen.*)		(*Object unseen.*)	
Etỳ,	here.	*atỳ,*	here.
Èto,	„	*àto,*	„
Èo,	there.	*ào,*	there.
Etsỳ,	„	*atsỳ,*	„
Èny,	„	*àny,*	„
Eròa,	„	*aròa,*	„
Erỳ,	„	*arỳ,*	„

All demonstrative pronouns are used *both before and after* the word or phrase they qualify; as, *ìo hàzo ìo,* 'that tree'. This use of them is very convenient, especially with a long phrase, as all the connected words are thereby bound together.

Interrogative Pronouns.

These, which are few in number, are as follows:—

ìza, zòvy 'who,' 'which'? *ìnona,* 'what'? *àn'ìza, an-jòvy,* 'whose'? *àn'ìnona* (used of places only), 'where', 'what'?

The indefinite interrogatives are made by doubling these, and inserting *nà* between; as, *ǹà ìza nà ìza,* 'whosoever'.

The Relative Pronoun.

There is only one relative pronoun, *izày,* which cannot be declined, and is used for any case of either number.

COMPARATIVE TABLE OF THE NUMERALS.

CARDINALS. Answering to, *Firy?* How many?	ORDINALS. Answering to, *Fàha-firy?* Which (in order)?	FRACTIONALS. Answering to *Ampahafi-riny?* What part (of it)?	MULTIPLICATIVES. Answering to, *Im-piry?* How often?	TIMES OF DOING. Answering to, *Fà-nimpiriny?* What time of doing it?
1 isa, irày, iraika	fàhiraika, vòalòhany, &c. &c.	... ...	indràỳ	... ...
2 ròa		àmpaharòany	indròa	fànindròa.
3 télo		àmpahatèlony	intèlo	fànintèlo.
4 èfatra		àmpahèfany	inèfatra	&c. &c.
5 dimy		àmpahadimíny, &c.	indimy	
6 ènina			inènina	
7 fito			impito	
8 válo			imbàlo	
9 sivy			intsivy	
10 fòlo			impòlo	
11 iraika àmby ny fòlo (*or*, iraikàmbinifòlo)			indràikàmbinifòlo	
12 roàmbinifòlo			indròàmbinifòlo	
20 ròapòlo			indròapòlo	
21 iràikàmbiròapòlo			indràikàmbiròapòlo	
30 télopòlo			intèlopòlo	
40 èfapòlo			inèfapòlo	
50 dimampòlo			indimampòlo	
60 ènimpòlo			inènimpòlo	
70 fitopòlo			impitopòlo	
80 válopòlo			imbàlopòlo	
90 sivifòlo			intsivifòlo	
100 zato			injato	
500 dimanjato			indàmanjato	
1000 arivo			arivo (*not* lnarivo)	
10,000 irày alina				
100,000 irày hètsy				
1,000,000 tapitrisa (contr. from *tapitra isa*, 'ended (the) numbers'.)				

Vòalòhany (from *lòka*, 'head') is the usual word for 'first'. The remainder of the Ordinals are merely the Cardinals with *fàha-* prefixed to them, as in the case of *fàhiraika*.

The Fractionals are made from the Cardinals by prefixing *àmpaha-*, and then affixing *-ny*.

Or from the Ordinals by prefixing *am-*, changing *f* into *p*, and then affixing *-ny*.

They are generally followed by a suffixed pronoun or a possessive case: and the numerator of a fraction is expressed, as in English, by a Cardinal; as, *ròa àmpahatèlony*, 'two-thirds of it'.

These are made by prefixing *fàn-* to the Multiplicatives, and are seldom used in the higher numbers. They are treated as nouns, take the suffix pronoun *-ny* (in which respect they resemble the Fractionals), and may be followed by a possessive case.

N.B.—The Multiplicatives are made from the Cardinals by prefixing *in-*, and making euphonic consonantal changes only in the following few cases:—*nf* into *mp* (*impìto, impìtopòlo, impòlo*); *nv* into *mb* (*imbàlo, imbàlopòlo*); *ns* into *nts* (*intsìvy, intsìvifòlo*); *nz* into *nj* (*injàto*).

Isa is used in counting (as *ìsa, ròa*, &c.—hence the verb *manìsa*, 'to count'); *iràу*, as a numeral adjective (as, *tràno iràу*, 'one house'); and *iraìka*, in compound numbers (as *iraìkàmbinifòlo*) only in the Hova dialect, but as equivalent to, and instead of, *ìsa* and *iràу*, in several of the other dialects of Madagascar.

N.B.—In counting in Malagasy the units come first, then the tens, &c.: *roàmbinifòlo* (*ròa àmby nу̀ fòlo*), 'twelve' (literally, *two an addition to the ten*).

Indràу alone means *again*; but when used as meaning *once*, the verb *mandèha* (to go) or the verb *màka* (to fetch) must be added; as, *tsу̀ àzo hànina indràу mandèha* (or *indràу màka izy*), 'it cannot be eaten (at) once', or '*at one go*'.

The Ordinals are often used as Fractionals (as, *fahènimbàry*, the sixth part of the rice-measure called *vàry iràу*). And they are used of measurements; as, *fàhafìry mòa nу̀ tràнonào?—Fàhadìmy.* "How many (fathoms in length) is your house?—Five".

Distributives are made by doubling the Cardinals and prefixing *tsi-*; as, *tsiràìràу*, 'one by one'; *tsiròaròa*, 'two by two'. Some of the numerals have verbal forms in *mi-* or *man-*, as follows:—

Mifìry, to be divided into how many? *miròa*, to be divided into two; *mitèlo*, to be divided into three, &c.

Firìna? (passive participle of *mifìry*)—divided into how many? *telòìna*, divided into three; *efàrìna*, divided into four, &c. They also have imperative moods:—*telòy*, divide it into three; *efàro*, divide it into four, &c.

Mànindròa (*manào indròa*), to do (a thing) twice.

Mànintèlo, to do (a thing) thrice.

Indràosìna, 'being done twice'; *ìntelòìna*, 'being done thrice'. These are sometimes used as the passive participles of the corresponding verbs, *mànindròa*, *mànintèlo*, &c.

Number of days is expressed by turning the cardinals into abstract nouns in *ha—ana*; as, *hàfirìana?* 'how many days'? *indrò-àndro*, (*indròa àndro*), 'two days'; *hàtelòana*, 'three days'; *hefàrana*, 'four days', &c.

N.B.—The only known exception to this rule is in the use of *indrò-àndro*, instead of *haròana*, for 'two days'.

Another thing to be remembered is that, while an adjective generally follows its noun (as, *tràno tsàra*, 'a good house'), the numeral (*i.e.* the cardinal) is often placed *before* a noun; as, *ròa làhy*, 'two men'.

THE ARTICLE.

The Definite Article.—There is only one definite article, *nỳ*, which is used before common nouns, and has the same defining power as our English article *the*. Its special uses are as follows.

a (when used):—

1. Like the Greek article, it is much used to turn other parts of speech into nouns; as, *nỳ manòratra*, 'the art of writing', *or* 'the people who write'.

2. It is used generically, with reference to the whole of a class; as, *nỳ vòrona,* 'birds' (or, *the* birds). This is the only sense in which *nỳ* can be used with proper names; as, *nỳ Màlagàsy,* 'Malagasy' (*as a nation*).

3. It is used in general comparisons after words implying likeness (as *tòy, tàhaka, &c.*); as, *tòy nỳ vòrona,* 'like birds'.

4. It is used before a noun when made definite by a suffixed pronoun; as, *nỳ sàtroko,* 'the hat of me', *i.e.* my hat.

5. It is used with abstract nouns; as, *nỳ màrina,* 'truth'.

6. With the words *anànkiràу* (certain), *sàsany* (some), *rehètra* (all), and *màro* (many), the Malagasy often use the article where the English dispense with it; as,

nỳ lèhilàhy anànkiràу, 'a certain man'.
nỳ òlona sàsany, 'some people'.
nỳ òlona rehètra, 'all people' (*or,* all *the* people).
nỳ òlona màro, 'many people'.

b (when omitted):—

1. Before nouns in apposition; as, *Heròdra mpanjàka,* 'Herod the king', (*or,* King Herod).

2. Before nouns in the vocative case; as, *Rainày izày àny an-dànitra,* 'Our father who (art) in heaven'!

3. Before predicates; as, *sàtroko ìo,* 'that is my hat'.

4. Before accusatives when they are adverbial, instrumental, or limiting.

5. After *nò* in some idiomatic phrases, where *nò* seems equivalent to *nỳ* or *izày;* as, *hòy nò navàliny àzy,* or *hòy nỳ navàliny àzy.*

The Indefinite Article.—The Malagasy language has no indefinite article, but the place of it is supplied in one or other of these four ways:—

1. By omitting *nỳ*; as, *nahìta òmby àho*, 'I saw an ox', (*or*, oxen); (2) by the use of *anànkirày* and *sàsany* in the half-definite sense of *some, certain*; (3) by using the relative pronoun *izày*, in an indefinite sense, as, *ìza nò hatòky izày adàla?* 'who would trust a fool' (*or*, one who is a fool)? (4) by using the verb *mìsy*; as, *mìsy òlona namàngy àzy*, 'a person (*or*, some persons) visited him'; *misìa mànkatỳ nỳ ankìzi-làhy*, 'let a servant (*or* one, *or* some, of the servants) come here'.

There are also in Malagasy the following common personal prefixes, *i, ri, ra, rày, ilày* (*ilèy, ilèhy*), and *andrìana*. Of these, *i* and *ra*, though generally prefixed to proper nouns, are sometimes prefixed to common nouns used as names of persons; as, *ivàdinào*, 'your wife'; *ralèhilàhy*, 'the (*or*, that) man'.

The Emphatic or Discriminative Particle 'NÒ.'

'*Nò*' is a particle which is both emphatic and exclusive, and *not* a substitute or equivalent for the English copula 'is'. As the Rev. W. E. Cousins says:—"It serves to make an emphatic assertion, and at the same time implies the exclusion or discrimination of some object or objects to which the predicate used in that assertion does not apply; this discriminated object often being stated in the following clause, as in the proverb, '*Nỳ kitòza nò tsàra ràha mihàntona; fà nỳ tèny tsỳ tsàra mihàntona*'. 'It is *kitòza*

(sun-dried meat) that is good when hung; but words are not good (when) hung'; *i.e.* they are better spoken".

The reasons for believing that *nò* may have been originally an article (if not identical with *ny*) are as follows:—

(1) *Nò* is nearly identical in form with *ny*.

(2) It makes the use of *ny* unnecessary; as, *ìza nò tsàra* (not, *ìza nò ny tsàra*)? 'which is the good one'?

(3) In some idiomatic phrases it seems to have the force of *ny*, or of the relative pronoun *izày*.

Synopsis of the various uses of 'NÒ.'

A. To emphasize or discriminate.

(1) A subject—

in assertive sentences; as, *ìzy nò hanào izàny*, 'it is he who shall do that'.

in interrogative sentences; as, *aìza nò alèhanào*, 'where is it that you are going'?

N.B.—When the answer to a question would be a subject, *nò* should be used; as, *ìza nò ìzy?* 'Which is it'?—the answer being, 'This is it'. But where *nò* is not used, the answer would be a predicate; as, *ìza ìzy?* or, *ìza mòa ìzy?* 'Who is he'?—the answer would be very different, 'He is my brother', &c.

in imperative sentences; as, *ny tsàra nò hàno*, 'the good are those which should be eaten' (*i.e.* eat the good).

in hortative sentences; as, *àza ny ràtsy nò hànina*, 'let not the bad ones be those which are eaten'.

(2) An adjunct; as, *omàly nò nanàovany izàny*, 'it was yesterday that they did (*or*, made) that'.

(3) A statement for which a reason is to be given; as, *nỳ hàndrina nò tsỳ manìry vòlo, nỳ hènatra*, 'it is the forehead which is not covered with hair, shame (causes that)'; *i.e.*, shame is the reason why the forehead is not covered with hair. In such cases, *hò* is often added; as, *nỳ akòho nò hò lèhibè, nỳ vòlony*, 'their feathers make the fowls appear large'.

B. Non-emphatic uses of 'NÒ'.

(1) As a declarative conjunction, 'in that', 'because'; as, *nanào sòa hìanào nò niàntra àzy*, 'you did a good deed in that (*or*, because) you pitied him'.

(2) As a sign of the past tense of passive verbs in *-ana* and *-ina*.

(3) As a shortened form of *nòny*. This is found in "*Harè-màhasòa*", p. 146. *Nòny tsy*, 'but for'.

(4) As a shortened form of *nòho* in a comparison (rarely so used).

N.B.—Of 'NÒ', the Rev. W. E. Cousins says:—"The correct or incorrect use of the particle '*nò*' is no unfair criterion of the skill a European has attained in speaking Malagasy".

ADVERBS.

In the Malagasy language adverbs, especially those of place and time, are numerous.

A. But adverbs of *quality* or *manner* are few, their place being supplied—

1. by adjectives; as, *mihìra tsàra*, 'to sing well'. A more common and very useful idiom, is the reversal of this phrase, the adjective still keeping its adjectival force, while the verb is exchanged for a relative noun in the 'limiting accusative' case; as, *tsàra-fihìra*, 'good as regards the manner of singing'.

2. by prepositional phrases or compound prepositions. These are formed by joining *an-* as a prefix to root-nouns, as *an-dràriny*, 'justly'; to abstract nouns, as *àn-kafetsèna* (from *fètsy*), 'cunningly'; to relative nouns, as *àm-pifehèzana* (from *fèhy*), 'with authority, authoritatively'; to verbal nouns in *-ana*, as *àn-tsivalànana* (from *vàlana*), 'crossways'; to active verbs in the future tense, as *àn-kamàndrika* (from *fàndrika*), 'with a view to entrap', 'deceitfully'.

3. by verbs; as, *apètraka mìtsivàlana*, 'placed crossways'.

B. The Adverbs of negative, affirmation, or doubt, are the following :—

èny, yes.	*angàha, angàmba*, perhaps.
tsìa, no.	*tòkony hò*, probably.
tsỳ, not.	*sèndra*, perchance.
'àza, let not (the sign of prohibition).	*tàhiny*, perchance.

Of the two last words, *tàhiny* is used of suppositions, *sèndra* not of suppositions. Thus, *sèndra nahìta àzy ìzy*, 'he happened to meet them'; *ràha tàhiny mahìta àzy ìzy*, 'if he should happen to meet them'.

C. The interrogative adverbs are the following :—

1. Of place :—

aìza, (present), *taìza* (past), where?
hò aìza (future), whither? going where?
àvy taìza (*lit.* came from where?), whence? from what place?

2. Of time :—

ovìana (past) *ràhovìana* (future), when? [contracted from *ràha, ovìana*].

3. Of manner, &c. :—

ahòana, how? (used also as an interjection, How. . . . !)
manào (past, *nanào*; future, *hanào*) *ahòana*, in what manner, of what kind or quality? [*literally*, doing what? *or*, acting how?]

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atào (past, *natào*; future, *hatào*) *ahòana*, how? (implying difficulty or impossibility).
[*literally*, done how?]

atào can take as its agent either a suffix pronoun (as *hatàoko ahòana*, how can I do it?) or a noun (as, *hatàon' ny òlona ahòana nò fandòsitra*, 'how shall the people escape'? (*literally*, what shall the people do as regards a way of escape?) This last idiom is a common use of the modal noun.

D. Adverbs of place are very numerous. The following list shows fourteen of them, which are closely connected with the demonstrative pronouns both in form and in meaning:—

The chief adverbs of place are the following:

etỳ, *èto*, here; *èo*, *ètsy*, *èny*, *eròa*, *erỳ*, there; *atỳ*, *àto*, here; *ào*, *àtsy*, *àny*, *aròa*, *arỳ*, there.

These different forms cannot be interchanged at pleasure, because the choice of one form rather than another depends upon the distance of the place spoken of.

The forms beginning with *a* belong rather to the vague and unseen, while those with *e* to what is seen, and clearly pointed out; as, *atỳ an-tàny*, here on earth; *etỳ an-tànako*, 'here in my hand'; *aò am-bàta*, in a box'; *èo imàsonào*, 'before your eyes'.

Repetition of adverbs of place sometimes occurs (as, *àny an-èfitra àny*, 'there in the desert'); but it is not compulsory, as in the case of demonstrative pronouns.

Tenses of Adverbs—The only two kinds of adverbs which

have tenses are those of (1) time, and (2) interrogation: and of these, *t* is the sign of the past tense, and *hò* of the future; thus, *atỳ*, am here; *tatỳ*, was here; *hò atỳ*, will be here;—*aìza*, where is? *taìza*, where was? *hò aìza*, where will be?

Adverbial verbs are made from adverbs by putting the active prefix *mank-* before them; as, *mànkatỳ*, to come here; *mankàny*, to go there. Of these verbs, only *mankàny* has an imperative mood (*mànkanèsa*) or a relative voice (*ànkanèsana*), These are made to serve with all the other adverbs of place; as, *mànkanèsa atỳ hìanào*, 'come here'; *nahòana nò tsỳ nànkanèsanào tàny?* 'why did you not go there'?

With *àvy* (coming) put before them, they imply 'motion from', and are equivalent to *hence, thence*; as, *àvy èo ìzy*, 'he is coming thence, he is coming hither'.

Adverbs of place are made indefinite in meaning by being repeated with *hò* inserted; as, *àtohòàto* (or, *àto hò àto*), hereabouts; *tèohòèo*, thereabouts. They are also often used to express *relations of time* (as, *tèo*, recently, lately), especially when used indefinitely (as, *tàtohòàto*, or *tàto hò àto*, lately).

E. The chief adverbs of time are the following:—

Anìo, to-day (*future*).
Àndro àny, to-day (*past*).
Omàly, yesterday.
Ampìtso, } to-morrow.
Ràhampìtso, }
Àndrotrìny àndrotrizaỳ, at that day (*past*).

Rehèfa, rehèfèfa, presently.

Ràha àfaka àtsy hò àtsy kokòa, after a time, (*i.e.* some days).

Ràhatrizaỳ, hereafter (*indefinite future*).

Fahìny, formerly.

Fàhizàny, fàhizaỳ, at that time,—(*fàha-* is so used with many words to express past time).

Hàtrizaỳ, since the time of.

Hàtrizaìhàtrizaỳ, from of old, from eternity (*indefinite past*).

Ankèhitrìny, ankèhitrìo,
Izào, àmin' izào, } now, at the present time.

Vào faìngana (or *haìngana*), quite recently.

Mandrìtra nỳ àndro,
Tontòlo àndro, } all day long.

Màndrakarìva (*màndraka,* until; *harìva,* evening), continually

Matètika, often.

Indraìndraỳ [i.e. *indràỳ,* once *repeated*], sometimes.

Isan-àndro, daily, every day,
Isam-bòlana, monthly, every month. } *sany* is so used with many words.

Tsỳ—intsòny, no longer,—nòt any more.

Àmin' izaỳ (*present*),
Tàmin' izaỳ (*past*), } thereupon, upon that.

Miàrakàminizaỳ (*miàraka àmin' izaỳ*) at that moment, immediately (*present*).

niàraka tàmin' izaỳ, at that moment, immediately, (*past*).

Sahàdy, already, so early.

Ràhatèo, already, beforehand.

F. The chief adverbs of manner and degree are the following:—

Fàtratra, earnestly.

Tsimòramòra, easily.

Tsikèlikèly, little by little.

Tsipòtipòtika, piecemeal, in small quantities, bit by bit.

Lòatra, too, exceedingly.

Kòa, too, also.

Kòsa, on the contrary, on the other hand.

Àza, *Àvy,* } even.

Àvy, apiece, each, individually (as, *nomèna sikàjy àvy ìzy,* 'they were given sixpence each').

Saìky, or *saìka,* *Vaìky,* or *vaìka,* } almost, all but (used of something nearly, but not quite, effected).

Sàmy, *Àvokòa,* } respectively, individually, wholly. *Sàmy* precedes, and *àvokòa* follows, the qualified word; as, *sàmy màrina* (or, *màrina àvokòa*) *ìzy rehètra,* 'they are all (individually) true'.

Hakìtro, to the heels. The prefix *ha-* (short for *hàtra,* 'up to') is so used with the name of almost any part of the body.

PREPOSITIONS.

There are only a few prepositions in the Malagasy language, their place being supplied by a large number of prepositional phrases or compound prepositions: these are formed by prefixing *a-, am-, an-,* or *i-* to nouns.

PREPOSITION.	MEANING.	GOVERNMENT.
Àmy . . .	to, for, from, in, by, with, at *or* on (of time), &c.	The meaning of *àmy* is so variable, and it has to serve for so many of our English prepositions, that it practically has no special meaning of its own, but merely points out the indirect object or the adjunct to a verb.
Àny . . .	belonging to.	Most of the prepositions, whether simple or compound, are followed by the suffix pronouns ; as, *àmiko, anìlako.*
Akaìky . .	near to.	
Àfa-tsỳ (*àfaka, tsỳ*) .	except.	*Hàtra* is (1) generally joined with *àmy ;* as, *hatràmy nỳ andrèfana kà hatràmy nỳ atsinànana,* from east to west ; or (2) with adverbs of place : as ; *hatrèto,* thus far, hitherto ; or (3) is merely followed by a noun with *nỳ* or *izaỳ* before it ; as, *hàtry nỳ omàly,* since yesterday ; *hàtr' izaỳ naìnako,* since my birth.
Ambàraka } *Màndraka* }	until.	
Àraka . .	according to, after. (This is the root of the verb *manàraka,* 'to follow.')	*Ambàraka* and *màndraka* are generally contracted and joined with habitual modal nouns, or with adjectives or phrases preceded by *fàha- ;* as, *ambàra-* (or *màndra-*) *pirèriko* (root *vèrina*), until my return ; *màndra-pàhafàtiny,* until his death. They are rarely followed by a relative ; as, *màndra-panaòvanào àzy,* until your doing it.
Hàtra . .	from, to (towards, up to, as far as).	*Akaìky* takes either a suffixed pronoun or the separate form in the accusative case ; as, *akaìky anào* (or *akaìkinào*), near you.
Hò, hò àny .	for, to.	*Nòho* and *àfa-tsy* govern only a nominative case.
Nòhò . .	on account of, because.	*Hò* takes after it the pronoun *àzy ;* as, *hò àzy,* for him, *or,* to be his. Otherwise it requires *àny ;* as, *hò àny nỳ tènany,* for himself,
Tandrìfy .	opposite to.	*Hò àzy,* also means 'of its own accord' ; as, *manìry hò àzy nỳ hàzo,* 'the tree grows of its own accord' ; *misèho hò àzy,* 'visible of itself'.

The following are the chief prepositional phrases or compound prepositions made by prefixing *a-*, *am-*, *an-*, or *i-* to nouns:—

(*a-*)

Àfovòana (*fò* and *vòa?* or, *fò* reduplicated?), in the heart of, in the midst of.

Alòha (*lòha*), ahead, before.

Aörìana, behind.

Amòrona (*mòrona*), on the edge of, on the brink (*or*, margin) of.

Atsìmo, south of.

Àtsinànana (*tsìnana?*), east of.

Avàratra (*vàratra?*), north of.

(*am-*)

Ambàny (*vàny?*), beneath, below, under.

Ambòny (*vòny?*), above, upon.

Ambòdy (*vòdy*), at the rump (*or*, tail) of, at the bottom of.

Ambàdika (*vàdika*), on the other side of (*i.e.* as of a thing turned upside down).

Àmpovòany (*fò* and *vòa?* or, *fò* reduplicated?), in the middle of.

Ampìta (*ìta*), on the other side of, across (a river).

(*an-*)

Ànatrèhana (*àtrika*), in the presence of.

Anàty (*àty*), inside of, within, among.

Andàfy (*làfy*), *Andàny* (*làny*), } on the other side of.

An-dòha (*loha*), on the head of, on, at the head of.

Andrèfana, west of.

Anèlanèlana (*èlanèlana*, from *èla*), in the intervals between, between.
Anìla (*ìla*), at the side of, beside.
Ankìla (*hìla*), on the side of.
Ankòatra (*hòatra*), beyond, further than.
Ànkavìa (*havìa*), at the left hand of.
Ànkavànana (*havànana*, from *hàvana*), at the right hand of.
Antènatèna (*tèna*), in the body (*or*, substance) of.
Antàmpona (*tàmpona*), on the top (*or*, summit) of.

(*i-*)

Ifòtotra (*fòtotra*), at the root of.
Imàso (*màso*), in the eyes (*or*, sight) of.
Ivèla, (*vèla*) outside of.
Ivòho (*vòho*), at the back of, behind.

The want of prepositions is also supplied in the following ways:—

1. By certain verbs, some implying motion to or from (as *àvy*, *miàla*, &c.), others not implying any motion (as *mànodìdina*).

2. By certain active verbs, which contain a prepositional force and govern a direct accusative, where in English they would need a preposition; as, *mandaìnya àzy*, 'to tell a lie *to* him'; *milàza àzy*, 'to tell *about* him,' (but *milàza àminy*, 'to tell *to* him').

3. The relative voice of a verb often contains a pre-

positional force ; as, *nìtondràny ràno àho,* 'I was the person (in respect) to whom he brought water'.

4. Many Malagasy verbs govern two accusatives, which in English would require a preposition before one of them ; as, *manòsotra sòlika àzy,* 'to smear it *with* oil'.

5. "*By*" before the agent of a passive or relative verb, and "*Of*" before a possessive case.—For the different ways of expressing these two prepositions, see "*Indications of Cases*".

CONJUNCTIONS.

The chief conjunctions, divided into classes, are as follows :—

1. Copulative : *àry, sy̆, àmana, àmin',* and; *sàdy, kòa,* also ; *sàdy—nò,* both—and; *dìa,* even; *mbàmy (mbà, àmy),* together with, including; *ambàny,* and, including.

2. Disjunctive : *nà,* or ; *nà—nà,* whether—or, either—or ; *sà, fà,* or ? *Àry* is used at the beginning of sentences, or for the sake of variety in enumerations with *sy̆*. *Àmana* couples nouns which usually go in pairs ; as, *rày àman-drèny,* 'father and mother'; *vòlana àman-kìntana,* 'moon and stars'; *sàdy* adds a supplementary adjective, verb, or even sentence containing an additional statement. *Sà* and *fà*

are used in asking alternative questions only; as, *handéha và ìzy, sà* (or, *fà*) *tsìa?* 'will they go, or not'?

3. Adversative: *fà*, but; *nèfa, kandrèfa, anèfa, kanèfa*, yet; *kànjo*, however, but, nevertheless; *sàingy* (or, *sàngy*), but (*only sometimes*); *kànjo* implies the reverse of one's expectation; *saìngy* sometimes means *but*; as, *saiky nàhavìta izàny ìzy, saìngy tsỳ mbòla vìta*, 'he was merely able to finish that, but it is not yet done'.

4. Conditional: *ràha, nòny* (with present or future), if; *nòny tsỳ*, had it not been for, but for, (*literally*, 'if not', like the Latin *nisi*.)

5. Causal: *fà*, for, because (*reason*); *nà dìa—àza*, although (*concession*); *satrìa*, because (*cause*); *saìngy*, since, seeing that.

6. Declarative: *fà, nò*, that.

Fà is used after verbs of *telling, believing, hoping, &c.*, to introduce the noun-sentence or statement, like our English conjunction *that*.

Nò is used to express the *reason*, in the following way: *gàga àho nò tsỳ tònga ìzy*, 'I am surprised that he has not come'.

7. Inferential: *dìa, àry*, then, therefore. In this sense *àry* is never placed at the beginning of a sentence. Thus, *andèha àry isìka*, 'let us therefore go'; but *àry andèha isìka*, 'and we go'.

8. Final (result or consequence), *kà, kòa,* and so, so as; *dìa,* then; *sào, andràò,* lest; *kà* sometimes 'yet', 'and yet' (*adversative*); as, *malàza hò làhy, kà tsỳ màndry an-èfitra,* 'famed as a (brave) man, yet not lying (*i.e.* afraid to lie) in the desert'.

9. Temporal: *ràha, rehèfa, fòny, nòny,* when; *dìeny,* whilst, while; *dìa,* then (of time, signifying *progression* of events). *Rehèfa* (*ràha èfa*) means *when* in the sense of *after*; as, *rehèfa vìta izàny,* 'when that was finished'. *Fòny* refers to the past; as, *fòny tsỳ mbòla àry nỳ tàny,* 'when the earth was not yet created'. *Nòny* implies a *succession of events. Dìeny* implies something passing away; as, *dìeny mbòla tanòra hìanàò,* 'while you are still young'.

There are *three peculiarities* noticeable with regard to Malagasy conjunctions: viz.—

1. They are often in couples; as, *àry dìa; fà satrìa.* 2. The same word often has to serve for several conjunctions; as, *fà,* for, but, that; *dìa,* even, therefore, then (of time). 3. They generally do *not* couple the same cases of pronouns; as, *mitèny àminàò sỳ ìzahaỳ ìzy,* 'he speaks to you and us (*lit.* we)'.

INTERJECTIONS.

Table of the chief Interjections.

EMOTION EXPRESSED.	INTERJECTIONS.	MEANING.
Surprise . .	*endrày, endrè, àdrè, òdrè, (pronounced* oh-dray) *kày, hànky*	ah! oh!
Denial .	*ìsy* (pron. *ishy*), *eìsy, àoè, sànatrìa* (forbid that) . .	
Desire . .	*anìe, ènga kà, èndra, ànga* . .	may–! oh that–! would that–!
Exclamation . or calling .	*è, ò* (*pronounced* oh!), *rỳ, rày, rèy*	eh! ho! ha!
Sorrow . .	*indrìsy*	alas!
Regret . .	*inày, injày*	oh that–! would that–!

Note. — With regard to the interjection *sànatrìa* forbid that—!), perhaps it had the following mode of origin:—

'*Sanàtry*' is the name of a plant used medicinally by the Malagasy; it is also the name given to an earthen pot when it has been daubed with streaks of coloured earth or paint in accordance with the directions of the 'diviner' or 'incantation-worker'. When so prepared, the pot is carried to the place where the disease to be removed is said by the 'diviner' to have had its origin; the pot is believed to attract the disease to itself, and is consequently left there, the person who leaves it exclaiming '*Sànatrìa,*' May it (*i.e.*, the disease) be *sanàtry!*

In this custom of the Malagasy (whatever its origin) there is the same idea of *vicarious suffering* which is so familiar to readers of the Bible, in connection with the scape-goat, &c. of the Mosaic Dispensation.

General Rules for the arrangement of words in a sentence.

1. As regards the predicate, its usual place is at the beginning of a simple sentence, *before* the subject. But it may follow the subject, (*a*) indicated only by the sense; (*b*) indicated more closely by *dìa* before it; or (*c*) indicated by *nò* before it, when it applies exclusively to the subject.

2. As regards the object of an active verb, it immediately follows its verb; as, *nanànatra àzy màfy àho*, 'I reproved him sharply'. Unless (as is the case sometimes) an adverb closely connected with the verb intervene; as, *àza mamàly sàrotra àzy hìanào*, 'do not answer him roughly'.

3. With a passive verb, the adverb and the object (if there be one), together with all connected words unless too long, come near the verb, the subject following last, at the end of the sentence; as, *natòlotro àzy omàly ny vòla*, 'I gave them the money yesterday', *or*, the money was given to them by me yesterday; *nanàriko màfy tèo ìmàsondraìny ìzy miràhalàhy*, I reproved the brothers (*or*, the brothers were reproved by me) sharply in the presence of their father'.

N.B.—When desired, the subject can be put into a more prominent place, in accordance with exceptions (*a*), (*b*), and (*c*) to Rule 1. above.

4. A qualifying adjective follows its noun; as, *lèhilàhy tsàra*, 'a good man'.

5. A possessive case follows its noun (whether *nỳ* precedes it or not). See *Rules for Indications of Case.* The exception to Rules (4) and (5) is when a word closely connected with the qualified noun intervenes; as, *nỳ tànana ànkavànan-dRalàmbo,* 'the right hand of Ralàmbo'; *nỳ vahòadRànavàlona rehètra,* 'all the subjects of Ràvàlona'.

6. In the case of a passive or a relative verb and its agent, the agent *always* comes next to its verb; as, *nòvonòin' nỳ jìolàhy ìzy,* 'he was killed by the highwaymen.'

Even in the case of compound verbs (as, *mamìndra-fò,* from *ìndru* and *fò*), when the passive or the relative construction is used, the agent, and all words closely connected with it, must come next to the verb, the noun (in this case, *fò*) being separated from its verb; as, (Active) *namìndra-fò tàminàò nỳ tòmpon-tròsa,* 'the creditor showed mercy to you'. (Relative) *nàmindràn' nỳ tòmpon-tròsa fò hìanàò,* 'you were shown mercy by the creditor'.

Short Specimen of Analysis.

Kà òhàbòlana kèly nò hatàoko hò èntiko handà nỳ hanàovanàò àhy andrìambavènty.

Translation.—And so I will make a little parable (*lit.* a little parable shall be made by me), to be used by me in refusing (*lit.* to refuse) your making me a judge.

Grammatical Notes.

Kà, final conjunction, 'and so'.

Òhabòlana, compound noun, from *òhatra,* 'measure', 'figure', and *vòlana,* 'word', meaning a figure of speech,

parable, proverb. It is a contraction for *òhatra-vòlana, -na* being rejected and *v* changed into *b*; here it is the nominative case to *hatào*. The root *vòlana* (a *word*) is used by the Hovas only in the phrase *tsỳ mitèny tsỳ mivòlana*, 'to be silent', 'speechless'; but one or two of the other tribes still use *mivòlana* as synonymous with *mitèny*.

Òha-tèny is used as a synonym of *òhabòlana*.

Kèly, adjective, qualifying *òhabòlana*. It means *little*; its past tense is the same as the present, but its future is *hò kèly*.

Nò, discriminative particle. Its force here is, "I will answer you, not by a simple denial, but by making a parable".

Hatàoko, passive verb in *a-* (future tense), from root *tào*, which is seen in the noun *tào-zàvàtra*, 'manufactures'; *-ko* is the suffixed pronoun, first person singular, denoting the agent of the passive verb *hatào*.

Hò èntiko, passive verb in *-ina*, root unknown; a verbal noun in *-ana* (*èntana*, luggage, a load) also exists. *Ēntina* makes past *nèntina*, like passives in *-ina*; but future, *hò èntina*, like root-passives. *Hò èntina* is here dependent upon *hatào*, one future passive following another. *Ēntina* literally 'borne, carried'; but often translated by '*used*', as in *èntì-manào*, 'used in making'.

Handà, active verb in *man-*, from root *là*, *l* being changed into *d* for the sake of euphony (future tense); it means *to deny, refuse*, and is here used as an infinitive dependent on *hò èntiko*, a future active following a future passive.

Nỳ, definite article, here used to turn the phrase *nỳ hanàovanào àhy andrìambavènty* into a noun.

Hanàovanào, relative verb from active verb *manào,* root *tào;* here used of the act, taken in connection with all its circumstances; *-nào,* suffixed pronoun, second person singular, showing the agent of the relative verb *hanàovana.*

Ahy, separate form of personal pronoun, first person singular, objective case.

Andrìambavènty, compound noun, composed of the noun *andrìana,* 'a noble', and the adjective *vavènty,* 'substantial, large'. It means 'a judge': its root is *vènty,* 'substance', the prefix *va-* being either a substitute for the usual adjectival prefix *ma-* (*mavènty* is used among some of the tribes other than the Hova), or a monosyllabic prefix. Both *àhy* and *andrìambavènty* are accusative cases governed by the relative verb *hanàovana.* The relative follows the government of the active construction, which would be *manào àhy andrìambavènty.*

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